

F. 10.

THE
CHURCH
OF
ROME

Evidently proved

HERETICK.

BY

Peter Berault, D.

Who abjured all the Errors of
the said Church in *London* at
the *Savoy* upon the 2d. day
of *April*, 1671.

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Heretici sunt, qui supra Scripturam sapiunt. Iræneus lib. 5. c. 17.

L O N D O N,

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Au tres Reverend Seigneur,
H E N R Y,

Evesque de *LONDRES*,
Doyen de la Chapelle de sa
Majesté, & l'un de son
Conseil Privé.

Salomon dit qu'il n'y a rien
de nouveau sous le soleil ;
Ces paroles, Mon Seig-
neur, estant veritables, tout ce
qu'on a escrit cy=devant pour
découvrir les erreurs de l'Eg-
lise Romaine, & tout ce que
j'en pourray dire, ne semblera
que des redites. Cette considera-

Epistre Dedicatoire.

tion a long temps arresté ma plume, & je croy que je n'aurois jamais escrit sur cette matiere, si ma conscience ne m'y eust obligé & si mes amis ne m'y eussent incité.

Ce que je vous presente, Mon Seigneur, c'est l'Eglise Romaine clairement provée Heretique, & c'est la raison pour la quelle je l'ay abandonnee; & quand je vous presente ce discours, Mon Seigneur, c'est à une personne autant illustre par son profond scavoir, que par sa probité. Je ne m'arreste pas icy a prouver l'un & l'autre, mon Insuffisance m'enempeche,

Epistre Dedicatoire.

pesche, & vostre Modestie me le
defend, & cela seroit fort inu-
tile, puisque tout ce Royaume
en est plainement conuiancu ;
les eminentes charges que vous
possédez, & dont vous vous
acquitez si dignement ; & les
pieuses & scavantes Instruëti-
ons que vous donnez à vostre
peuple, & de bouche & par
escrit ; l'Estime particuliere
que le Roy & tous le Grands,
& Scavants de ce Royaume
font de vostre personne, &
l'amour & le respect que tou-
tes vos brebis vous portent,
comme à un veritable & bon
Pasteur, sont des marques as-
surées

Epistre Dedicatoire.

surées que tout ce que je dis est veritable. Je suis ennemy de la flatterie ; J'aime la sincerité ; je scay que vous n'aimez pas les louanges, cest pourquoy Je finiray cette lettre en disant que, puis qu'un chacun vous estime, honore, & chérit, c'est un signe evident qu'on est convaincu de vous merites.

Je ne parle pas du zele que vous avez fait paroistre ces jours passez, en vous opposant vigoreusement aux pernicieux sentiments des Papistes, & en faisant vos efforts pour découvrir les autheurs d'une Conspiration si cruelle & si horrible.

Je

Epistre Dedicatoire.

is je diray seulement que vous
ay pouvez dire comme St. Paul,
J'ay combatu le bon
Combat, J'ay parachevé
ma course, J'ay gardé la
foy, quant au reste la
Couronne de Justice m'est
reservee, la quelle me ren-
dra le Juste Juge. Ouy
sans doubte, Mon Seigneur,
ce Juste Juge vous donnera
cette Couronne, qu'il promet à
tous ses bons & fidelles servi-
teurs, & s'il differe à vous en
honorer, c'est que vous estes
encore necessaire en ce monde
pour instruire & convertir les
ames. Puis donc que ce sont

Epistre Dedicatoire.

les seuls perseverans qui en
jouissent. Je prie Dieu qu'il
vous donne cette vertu, & vous
supplie tres humblement de me
croire avec respect,

Monseigneur,

Vostre tres humble &

Obeissant Serviteur

Pierre Berault.

TO

T O

The Right Reverend Lord

HENRY,

Bishop of LONDON,

Dean of his Majesties Chappel,
and one of his most honourable Privy Council.

Solomon saith, *there is nothing new under the Sun.*
This, My Lord, being true, whatsoever hath been written before, to discover the Errors of the Roman Church, and whatsoever, I may say, will appear but a Repetition. This Consideration hath a long time

The Epistle Dedicatory.

put a stop to my Pen, and I believe that I should never have written upon this Subject, if my Conscience had not obliged me, and my friends incited me to do it.

That which here I present to you, My Lord, is the Church of *Rome* clearly proved Heretick, which is the reason why I have forsaken it; and when I present this Discourse to your Lordship, I offer it to a person as much famous by his deep Knowledge, as by his Vertue. I do not design here to prove the one and the other, my Insufficiency hindreth me, and your Modesty forbiddeth it me: And it should be very unprofitable, since this whole Kingdom is fully convinced of it; your Eminent Dignities, where-
in

The Epistle Dedicatory.

in you acquit your self so worthily, and the Godly and learned instructions that you give to your People both by mouth and writing; the particular esteem that the King, and all the great and learned of this Kingdom have for your Person, and the love and respect that all your Sheep have for you, as for a true and good Shepherd, are sure marks that what I say is truth.

I hate flattery, I love sincerity, I know you do not desire to be praised; therefore I will finish this Epistle, saying, that since every body esteems, honours, and loves you, it is an evident sign that they are convinced of your Merits.

I do not speak of the zeal that you shewed these last days
in

The Epistle Dedicatory.

in opposing vigorously the pernicious Sentiments of the Papists, and the endeavouring to discover the Authors of so cruel and horrible a Conspiracy. I will only write here, that it may be said of you, that *senrich* St. Paul saith, I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a Crown of righteousness, which the Lord the righteous Judge shall give me. Yes certainly, My Lord, this just Judge will give you this Crown, that he promiseth unto all his good and faithful Servants; and if he defers to give it you, it is because you are still useful in this world to instruct and convert souls. Since then those only which continue to the end do enjoy it,

I

The Epistle Dedicatory.

I pray to God to give you perseverance, and most humbly beg this favour of you to believe me with respect

My Lord,

Your most humble and

Obedient Servant,

Peter Berault.

A U

AU LECTEUR.

CHer Lecteur, avantque tu lise ce petit traité, il faut mettre bas le préjugé la & passion; car l'un & l'autre empêchent de juger sainement. C'est le préjugé ou la passion qui fait croire veritable, ce qui de soy est faux. Si tu suis l'avis charitable que je te donne, je m'assure que tu avoueras, apres que tu auras leu ce petit discours, que ce que j'ay escrit touchant l'Eglise Romaine est sans aucun doute. Je croy pourtant qu'il y aura quelqu'un parmy les François reformez qui condamnera ce traité, avantque d'avoir commencé a le lire; car d'abord qu'il verra qu'il est

AU LECTEUR.

est composé par un Profelyte, c'est assez pour luy faire dire, qu'il n'est pas bien fait, comme s'il estoit impossible de bien escrire, & d'estre Profelyte; d'avoir du sens commun, & d'estre Profelyte; & de faire ce que fait un autre homme & d'estre Profelyte. Voila jusqu'ou va son prejuge ou sa passion: mais s'il met bas l'un & l'autre, il sera contraint d'avouer que les plus beaux livres que nous ayons, ont esté faits par des Profelytes; & sans parle des escrits de Calvin, de Luther, d'Augustin, & de la pluspart des Peres, qui estoient Profelytes, ce que nous lisons des Evangelistes & des Apostres, Livre tant estimé de tous les Chrestiens, ne l'avons nous pas par des Profelytes ?

THE

THE
Roman ChurchEvidently proved
HERETICK.

MAny, if they write
but a Pamphlet
are wont to make
a great Preamble ; they
build, as the Proverb saith,
the Door bigger than the
House ; they promise
much, and perform but
little. That I may not be
guilty of such a fault,
and intending to be brief,
I shall immediately enter
into my Subject, and
prove

The Roman Church

prove thus, that the Church of *Rome* is Heretick.

That Church which is obstinate in her errors, is Heretick ; the Roman Church is obstinate in her errors, *Ergo*.

The Major Proposition is true, and granted by all Divines ; as for the Minor, which is in question, I prove it thus.

That Church which refuseth to obey the holy Scripture in several points both of faith and practice, is obstinate in her errors : the Roman Church refuseth to obey the holy Scripture in several points both of faith and practice, *Ergo*.

The

The Major Proposition is also true, and granted by all Divines; as for the Minor which is in question, I prove it thus.

That Church which addeth something to the holy Scripture and diminisheth from it in several points both of faith and practice, and thinketh above that which is written, refuseth to obey the holy Scripture; for we are commanded not to add to the word of God nor to diminish from it; and *1 Cor. 4.6.* *Paul* forbids to think above that which is written. But the Roman Church addeth to the holy Scripture, and diminisheth from it, and thinketh above that which is

is written, in several points both of faith and practice.

Ergo. She refuseth to obey the holy Scripture, in several points both of faith and practice; *ergo* She is obstinate in her errors; *ergo* She is Heretick.

That the Roman Church addeth to the holy Scripture, and diminisheth from it in several points both of faith and practice, and thinketh above that which is written, I shall endeavour to prove it evidently.

In the first place it is written in the Law, which God did pronounce and
Exod. 20. write; *thou shalt not make*
 4. *unto thee any graven Image, nor any Likeness of*
any

proved Heretick.

5

any thing that is in Heaven
above, or that is in the earth
beneath, or that is in the
waters under the earth, thou
shalt not bow down thy self
to them, nor serve them.
And in Deut. take ye good Deut. 4. 15.
heed unto your selves, for
ye saw no manner of Simi-
litude on the day that the
Lord spake unto you in Ho-
reb, out of the midst of the
fire, lest ye corrupt your
selves, and make you a gra-
ven Image the similitude of
any Figure, the likeness of
Male or Female; and in
Isaiah, it is said, to whom Isaiah 40.
will ye liken God, or what 18.
likeness will ye compare unto
him?

The Roman Church
maketh graven Images
and

and boweth down herself, and prayeth to them, worshipeth, kisseth, and serveth them, and offereth incense to them: She maketh also Images of God the Father in the shape of an old Man, holding the Globe of the World in his hand; and of the Holy Ghost, in the form of a Dove. And though the Council of *Constantinople* condemned the worshiping of Images, and did forbid the placing them in Oratories and Churches, where the Divine Majesty is worshipped, nevertheless the Church of *Rome* sets them up, and ordains that they shall not only be received into places of
of

of adoration, but also shall be adored and worshipped: and the Bull of Pope *Pius* the fourth, containing the form of the Oath for professing of faith, dated at *Rome* in the year 1564. makes Image-worship absolutely necessary to be believed by all men, as an Article of Faith. *And most firmly I avouch (saith he) that the Images of Christ, and the Mother of God always virgin, and the other Saints are to be had and retained, and that to them honour and veneration is to be given.* Then it is manifest she addeth to the holy Scripture, and thinketh above that which is written.

And

And she must not say to excuse herself, that this forbidding is only against Idols, and not against Images, because these words following (*nor any Likeness of any thing*) do contain and signifie the one and the other, I mean both Idols and Images.

Likewise she must not say that she worshippeth and serveth them with a service of δουλεία, and not with a worship of λατρεία, for besides this distinction is new, and unused in the Primitive Church, and not found in the holy Scripture; it is always true, the the Roman Church addeth to the word of God, and thinketh above that
 which

which is written. It is certain, according to her own confession, she worshipeth with a worship of λατρεία the Images of God the Father, the Son, and of the Holy Ghost, and of the Cross. And these words of *Samuel, Prepare your hearts* 1 Sam. 3. *unto the Lord, and serve him only*, do destroy all these distinctions of the Roman Church concerning the service of δαλεία and worship of λατρεία, and that it is a flat Idolatry to worship God in any Image is expressed and manifested by the Children of *Israel*, when they made the golden Calf to be a representation of God; for the

Exod. 32. Text sheweth that it was Idolatry, for which many of them were plagued and punished; and yet their meaning was to worship the true God in the Calf; for they were not so simple as to think or believe that that dead Idol or Image was God; and therefore the Idolatry of the Church of *Rome* is as gross and wicked as theirs was.

Pray let us represent to our selves two Souls, one Protestant and the other Papist, and both before Jesus Christ at the fearful day of his Judgment. If Christ ask the Protestant Soul, why she did not make Images, nor bow down

proved Heretick.

11

down her self to them,
nor worship them, nor
serve them; she will an-
swer him, it is because
thou didst say unto me,
*thou shalt not make unto thee
any graven Image, or any
likeness of any thing; thou
shalt not bow down thy self to
them, nor serve them.* And
if Jesus Christ, as I sup-
pose should say unto her,
thou ought to understand
thereby Idols, and distin-
guish between the wor-
ship of λατρεία and δουλεία,
and harken unto the Ro-
man Church; she will re-
ply boldly, Lord thou didst
tell me in thy Gospel, *In* Mark 7. 7.
*vain do they worship thee,
teaching for Doctrines the*

Commandments of men.

Thou didst tell me by St.

Gal. 1. 8. Paul, Though an Angel from heaven preacheth any other Gospel unto me, than that which I have received, let him be accursed. Thou didst

1 Cor. 4. 6 *stle, not to think of men above that which is written; Thou didst tell men in thy*

Mat. 40. 10. Gospel, Thou shalt worship the Lord thy God, and him only shalt thou serve. This

is the reason why I have not made Images, nor worshipped them, nor served them. But what shall a Papist Soul answer, when Jesus Christ will speak with her thus. I told thee, thou shalt not make

make unto thee any graven Image, or the likeness of any thing that is in heaven above, &c. I told thee, thou shalt not bow down thy self to them, nor serve them. Likewise I told thee these words of *Isaiah*, To whom will ye liken God, or what likeness will ye compare unto him? and thou hast not kept my words. What shall this poor Papist answer? I believe nothing but that the Pope and the Roman Church taught him the contrary, and Jesus Christ will undoubtedly reply, seeing thou hast preferred the Commandments of the Pope before mine; Go away

14 *The Roman Church*

with the Pope, and see whether he is able to deliver thee from everlasting fire, and perpetual prison.

Secondly, It is written in several places of the holy Scripture, that Jesus Christ is our Saviour and Redeemer, and *neither is*
Act. 4. 12. there any Salvation in any other, for there is none other name under heaven given among men, whereby we must be saved, as it is said in the Acts : It is also declared
1 John 2. 1. in the first of John, We have an Advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins. And
1 Tim. 2. 5. in the first to Timothy, There is one Mediatour between

tween God and men, the
 man Christ Jesus. And not-
 withstanding all that, the
 Papists call the Blessed
 Virgin the She-Redeemer
 of the World, they say
 the Saints are in some way
 our Redeemers, they put
 their trust and confidence
 in them, as we may see in
 several Prayers wherein
 they speak thus. O great
 Saint, in whom I put my
 trust and confidence, &c.
 and they take them for
 their Advocates and Me-
 diators: and though Christ
 teaching his Disciples to
 pray, commands them to
 direct their prayers to his
 Father, and say, *Our Father*
which art in heaven, &c.

Bellarmin. c.
4. of In-
dulgen.

And though the Lord
saith by *Hosea* 13. *In me
only is thy help, there is no
favour besides me.* Never-
theless the Pope to fatten
his cheeks, and fill his
Trunks with money, will
have us to have recourse
unto Saints, and take them
for our Advocates and Me-
diators, as it may be seen in
the Council of *Trent*, *Sess.*
25. It is then evident the
Roman Church addeth to
the holy Scripture, and
thinketh above that
which is written; and she
must not say she prayeth
and beggeth the favour of
the Saints, as we pray a
Friend at Court to request
a kindness from his Maje-
sty;

sty; for in the first place it is written, *We have an Advocate with the Father, Jesus Christ the righteous,* and it is not written that any other is our Advocate.

Secondly, If the Kings Son should say, when ye will ask my Father any favour come ye unto me, and not unto another; if afterwards some body should go unto another, he should be very imprudent. Jesus Christ speaketh thus, *Come unto me all ye that labour, and are heavy laden, and I will give you rest.* Therefore we must not have another Advocate. Chrysostome speaking of the woman of Canaan, *Chrysost. bom. 2. de Cananea.*

who though she were a sinner was bold to come unto Christ, saith thus, *En prudentiam hujus mulieris, non precatur Jacobum, non supplicat Joanni, non adit ad Petrum, nec Apostolorum cætum respicit, aut ullum eorum requirit, sed pro his omnibus pœnitentiam sibi comitem adjungit, & ad ipsum fontem progreditur.* Behold the wisdom of this woman, she doth not pray to James, she doth not beseech John, she goeth not to Peter, she looketh not to the company of the Apostles, neither doth request of any of them; but for all this she taketh repentance for her companion, and goeth to the very foun-

fountain it self. Ambrose Ambros. in Rom.
 likewise answereth the carnal reason of the Papists. Solent, saith he, *miseranti excusatione, dicentes per istos posse ire ad Deum, sicut per comites itur ad Reges. Ideo ad Regem per tribunos & comites itur, quia homo utique est Rex; ad Deum autem, quem utique nihil latet, suffragatore non est opus, sed mente devota, ubicunque enim talis locutus fuerit, respondebit illi*: That is, They are wont to use a pitiful excuse, saying, by these (Saints) they may have access unto God, as by Earls there is access to Kings. Therefore it is that by Officers and Earls access is made
 to

to the King, because the King himself is a man; but to come to God, from whom nothing is hid, there is no need of a spokesman, but of a devout mind; for wheresoever such one speaketh to him he will answer him. Hereunto I may add that which is written in Ecclesiastes, The dead know not any thing, neither have any more a portion for ever in any thing that is done under the Sun. And therefore I may say the Roman Church intreateth in vain the help of the Saints. And the most learned Doctors thereof cannot say how they may hear the prayers of men; for they confess

*Eccles. 9.
5, 6.*

feſs it is not a property of their happineſs ; and ſome ſay they ſee in the face of God, as in a looking-glaſs, all things here below. Some ſay they ſee only the things which belong to them. Some ſay God diſcovereth to them the Prayers of men ; ſome ſay the faithful which are upon the earth give notice of their deſires and minds to the Saints, as the Angels do communicate their thoughts one with another. To make it ſhort, the Roman Church is ſo uncertain, concerning the Saints, that oftentimes, as I think, ſhe worſhippeth and prayeth to them that
are

are now burning in everlasting fire.

- Thirdly, it is written in the first Chapter to the
- I. 3. *Hebrews, that Jesus Christ purged himself our sins; and*
- John I. *in St. John, His blood cleanseth us from all sins, and*
- Rom. I. I. *in St. Paul to the Romans, There is now no condemnation to them which are in Christ Jesus. And in the*
- Revel. 14. *Revelation, Blessed are the*
 13. *dead which die in the Lord, from henceforth, yea saith the Spirit, that they may rest from their labours, and their works do follow them.*
- Wisd. 3. I. *And in the book of Wisdom canonized by the general Council of Trent, The souls of the Righteous*
are

are in the hand of God, and there shall no torment touch them.

Nevertheless the Roman Church believeth and teacheth that there is a place called Purgatory, wherein the Souls of the Just are tormented and afflicted, some for a short time, some for a hundred years, some for a thousand and upwards, and others to the end of this world.

I do constantly hold, saith Pope Pius the fourth, finding Purgatory to be very serviceable for his Kitchen, there is a Purgatory, and that the Souls there detained are holpen by the suffrages of the faithful. Mandat sancta

conc. Trident. Sess.

Synodus, saith the Council

of 25.

*of Trent, omnibus Episcopis,
ut sanam de Purgatorio do-
ctrinam a sanctis Patribus,
& sacris Conciliis traditam,
a Christi fidelibus credi, te-
neri, doceri, & ubique præ-
dicari diligenter studeant.*

And though the Roman Church cannot tell whether this Purgatory is in the air, or in the earth, or in the place wherein sins were committed, yet she saith the Pope with a little Indulgence layed unto a Bead, or Cross, or Medal; or with a Mass said upon certain days of the week, gives power to deliver from this Purgatory whom he pleaseth, and when he pleaseth. I say then in the
first

first place, since this Doctrine is not found in the holy Scripture, the Roman Church addeth to the Word of God, and thinketh above that which is written. Secondly, I shew she doth destroy her self, when she will have us to believe under the pain of damnation, that there is a Purgatory. For if there be a Purgatory, either it is to purge sins, or to purge the pain due unto them: it is not for the first, because the Roman Church believeth Jesus Christ did by himself purge all our sins; and because they are to be purged afore we be separated from this world.

It

It is then for the purgation of the pain ; but the pain is punished and not purged ; for a Gallows is not for the purgation of a murther, but for the punishment of it. Therefore seeing Purgatory, according to the Papists, is only for the pain due to sins, they destroy themselves, when they call it Purgatory. For it hath no warrant in the holy Scripture ; Christ sheweth but two places, Heaven and Hell, saying that the rich mans soul, which was unmerciful to *Lazarus*, went after his death to Hell, and there was tormented, and that *Lazarus* soul (he being

being dead) was carried into *Abrahams* bosom, a place of joy and comfort. To the Thief which was executed with Christ at his passion, and believed in him, Christ answered, *This day shalt thou be with me in Paradise :* Which Luke 23. 43. sheweth that the souls of the faithful never come into Purgatory fire, to be burnt and punished; for all their sins are forgiven, and consequently the punishment incident to the same is forgiven also, and their souls pass from death to life, namely Heaven. *Blessed are the dead which die in the Lord, from hence- forth they rest from their labours,* Revel. 14. 13.

Hyp. l. 3.

Enchirid.
ad Laurent.
c. 67.

bours, and their works follow them. If from the time of their death they have blessedness and rest, then they are not in any Purgatory fire to be burnt and tormented. And *Austin* speaketh thus; *The first place the faith of the Catholics doth by divine Authority believe to be the Kingdom of Heaven, the second Hell; a third place we are utterly ignorant of, neither can we find any such in the holy Scriptures. And in another place he saith, That they which believe a Purgatory fire, are much deceived, and that through a humane conceit. Know this, saith he, that when the soul*

is

is separated from the Body, Idem de
van. seculi
cap. 1.
presently it is either placed in

Paradise for its good works,
or cast headlong into the
bottoms of Hell for its sins.

And Justin Martyr saith,
*Post mortem statim sit bono-
rum & impiorum distinctio,
& boni dicuntur in Paradi-
sum; That immediately af-
ter death there is made a se-
paration between good and
bad men, and that the good
are carried unto Paradise.*

Fourthly, the Papiſts
hold their General Coun-
cils and their Pope cannot
err; but they are deceiv-
ed, for Saint *Austin* plain-
ly teacheth, that only the
Scriptures cannot err;
General Councils, saith he,
which

Aug. tom.
6. lib. 2.
contra Do-
natist.

which are gathered of all the Christian world, are often corrected, the former by the latter, when by any trial of things that is opened which was shut, and that is known which was hidden. If a General Council may be corrected, as saith Austin, ergo it may err; and therefore he speaketh thus to Maximian the Bishop of the Arians; Neither ought I to alledge the Council of Nice, nor thou the Council of Arimene, to take advantage thereby; for neither am I bound nor held by the authority of this, nor thou of that; for set Matter with Matter, Cause with Cause, Reason with Reason; try the matter

Aug. contra
Maxim. l.
3. c. 4.

proved Heretick.

31

ter by the authority of the Scriptures. The Council of Constantinople condemned the setting up Images in the Church, and the Council of Nice afterwards allowed them. One of them being contrary, must needs be erroneous. And that is granted by it self, when in a set form of prayer, which is appointed to be said after every Council, they pray, *That God would spare their ignorance, and pardon their errors.* De ordi. celebrat. Concil.

The Pope himself may err. Pope Innocentius doth teach, *That young children cannot be saved except they receive the Baptism of Christ, and also the Communion of the Body* Lib. ad Bonif. contra epist. pelogia c. 4.

Body and Blood of Christ.

*Comperimus
consecra. de
distinct 2.*

Pope Galatius decreed that all they should be Excommunicated which would receive the Sacrament of the Lords Supper but in one kind. But this Doctrine is taxed for an error by all Papists, and the Council of Trent made a Decree contrary to the Doctrine of the Pope Ge-

*Conc. Trid.
sess. 21.
can. 1.*

lasius. Si quis dixerit ex Dei præcepto vel necessitate salutis omnes & singulos Christi fideles, utramque speciem sanctissimi Eucharistiæ Sacramenti sumere debere, anathema sit. Ergo the Pope of Rome may erre; and we may see it in their Decrees, wherein it is written, that he is to be judged

judged of none except he be Part. I.
cap. dist.
40. cap. si
papa.
found erring from the faith,
whereby it appeareth that

they thought he might err
in matters of faith, or else
that exception was put
in vain. All men are sub-
ject to error; all men are
lyers in their own words,
and sinners in their works,
therefore by their own
confession, General Coun-
cils and Popes are not in-
fallible; therefore when
they say they cannot err,
they both contradict
themselves and add to the
word of God, and think
above that which is writ-
ten.

They boast also the
Popes Supremacy; they
C say

say that the Pope hath preheminance or authority over all the other Bishops; but upon what ground, I know not. They say it is because he is Successor to *Peter*, and because *Peter* had such a preheminance and authority over the rest of the Apostles, therefore the Pope being his Successor, must be so over all Bishops. But it is false that *Peter* had such preheminance over the rest of the Apostles. I grant that Christ said to *Peter*, after he had confessed him to be that Christ, and the Son of the living God, *Thou art Peter, and upon this Rock I will*

will build my Church; but these words give no superiority to *Peter*, above the rest, only they shew that the Church is builded, not upon the Person of *Peter*, but upon the Rock, namely upon *Christ*, whom *Peter* confesseth to be the Son of the living God, for as saith *St. Paul*, That Rock was *Christ*, and other foundation can no man lay, but that which is laid already, namely *Jesus Christ*. And in the second Chapter to the *Ephesians*, he saith that the Church is builded upon the foundation of the *Prophets*, and *Apostles*, *Christ Jesus* himself being the head stone in the cor-

I Cor. 10. 4.

I Cor. 3. 11.

ner. Where then can they find that *Peter* was made Prince of the Apostles? and had preheminance or authority over them? they answer it is when Christ gave unto *Peter* the Keys of binding and loosing; but hereunto I say that Christ therein gave no authority more to *Peter* than to the rest; for he doth not say I give unto thee, but I will give unto thee, which promise was afterwards performed, and when it was performed, the Keys or the power of binding and loosing was given not only to *Peter*, but also unto all the rest together.

Go

Go ye saith Christ, unto all *Mat. 28.*
Nations, baptizing them in 19. 20.
the name of the Father, and
of the Son, and of the Ho-
ly Ghost, teaching them to
observe all things whatsoever
I have commanded you. And
in the twentieth of John
he speaketh thus, Receive
ye the Holy Ghost; whatso- *John 20.*
ever sins ye remit, they are 21. 22.
remitted unto them, and
whatsoever sins ye retain,
they are retained. By these
 words we may see that
 Christ speaketh unto all
 the Apostles, and not to
 Peter only, and so it is e-
 vident that Peter receiv-
 eth no power more than
 the rest of the Apostles;
 Pray, let them tell me,

where was *Peters* Supremacy, when *Paul* reprov-
Gal. 2. 11. ed him to his face? I
 withstood him to his face,
 saith *Paul*, because he was
 to be blamed. Where was
Peters Supremacy, when
 at the Council held at *Je-*
rusalem where the Apo-
 stles were, yet not *Peter*,
 but *James* ruled the action,
 and according to his
 sentence was the Decree
 made? and when there
 was a contention amongst
 the Apostles, who should
 be the greatest amongst
 them; Christ told them
Luke 22. plainly these words. *The*
Kings of the Gentiles exer-
cise Lordship over them,
and they that exercise autho-
rity

rity upon them are called benefactors; but ye shall not be *Mat. 20.*
so, but he that is greatest ^{25.}
among you, let him be as the
younger, and he that is chief
as he that doth serve. If
the greatest must be as
the least, what authority
hath he above the rest?
therefore since the Popes
Supremacy over all the
other Bishops, is ground-
ed by the Papists upon *Peters*
Supremacy over the
rest of the Apostles; and
since *Peter* hath not such a
preheminance or authori-
ty over them, it follow-
eth that the Pope hath
none over the other Bi-
shops.

This is confirmed by St. *Hieros. ad* Hierosim ad Evagram, he
Evagram. saith that the Bishop of
 Eugubium, or any other
 the least See, is equal to the
 Bishop of Rome; for they
 all joyned in the same
 Commission, they must
 serve in the Church, be
 diligent to discharge that
 great charge in the
 Church, which their Ma-
 ster Jesus Christ hath e-
 qually laid upon them.
 And Pope Gregory himself
 affirmeth that *whosoever*
taketh the title of Univer-
sal Bishop to his See, he
cannot be less than Anti-
Christ.

Therefore the Roman
 Church addeth to the
 Word

Word of God, and thinketh above that which is written, when she boasteth of the Supremacy, or Superiority of their Popes over all other Bishops, since this doctrine hath no ground in the holy Scriptures.

Fifthly, the Church of *Rome* believeth that their Pope hath authority to depose Kings and Princes, and to kill those that they call Heretick. But upon what ground, I know not; It is certain that in so doing or attempting to do, he is both a notable Traitor unto God, whose authority he doth claim and arrogate; and

unto Princes, to whom he is to be subject: for the pulling down of Princes God hath reserved to himself alone that power: for it is he *that putteth down the mighty from their seats, and exalteth them of low degree.* By me, saith he, *Kings reign, and Princes bear Dominion.* He removeth Kings, and setteth up Kings; seeing therefore it is God, that hath this authority proper to himself, which way can the Pope claim it, without injury to the Power of God? they answer, it is by reason of his Keys; but they must remember that the Keys given, were the
 Keys.

Mat. 16.

19.

Keys of the Kingdom of Heaven, and consequently by authority of the Keys he cannot meddle with terrestrial Kingdoms to shut out those that are in them. And he hath no more authority by the power of the Keys, or of binding and loosing, than any other Bishop; for the Keys were given to all the rest of the Apostles as well as to *Peter*; for *Christ* spoke thus; *Receive ye the holy Ghost, whose soever sins ye remit, they are remitted unto them, and whose so ever sins ye retain, they are retained.* *John 20.* And therefore for any Minister of the Gospel, thereby

by to claim authority above another, is contrary to the will of Christ, for they are all indifferently joyned in one commission, and consequently have all equal authority. And therefore the Pope hath no more authority by the vertue of his Keys, than any other Bishop, that is, to say, none at all to depose Kings and Princes: his duty is rather to obey them, and to teach the same obedience to others, as the Apostles of Christ did. *Submit your selves, saith Peter, to every ordinance of men for the Lords sake, whether it be to the King as Supream. And*
St.

1Pet. 2. 13.

St. Paul saith, *Let every soul be subject unto the higher powers, &c.* and Christ himself said, *His Kingdom was not of this world,* he refused to be made a King. Himself payed tribute to *Cæsar*, and commanded others to do the same. If Christ were subject to *Cæsar*, is it not a shame to the Pope to exalt himself above *Cæsar*, I mean above a King?

The Papists answer that he got this sovereign authority by donation from *Constantine*, but I will grant some Christian Emperor was so foolish as to give his Empire, (which is neither likely, nor credible)

dible) yet I say it was not lawful to take it, if he will be a Minister of the Gospel, or Successor of the Apostles: for Christ hath expressly forbidden his Apostles, and in them all the Ministers of the Gospel, all such Dominions, saying thus unto them.

Mat. 20. 26 The Kings of the Nations reign over them, and they that be great amongst them, bear Rule or Dominion, but it shall not be so with you; which words being prohibitory, shew that they must not reign like Kings of Nations, but they must serve in the Church, and be diligent in the great Charge, that Jesus Christ hath

hath laid upon them; and therefore the Pope hath no Authority over Kings and Princes, that may be seen by these words of Tertullian. *Colimus Imperatorem ut hominem à Deo secundum, & solo Deo minorem; We honour the Emperor as the next man to God, and inferior to God only. And again he saith, that Princes are à Deo secundi, post eum primi, ante omnes & super omnes; The second to God, the first next after God, and before and over all men. Optatus, saith, Super Imperatorem non est nisi solus Deus, qui fecit Imperatorem; There is none above the Emperor but*

Tertul. in Apolog.

Optat. contra Parmen. l. 13.

Chrys. ad
Pop. Anthi.
Hom. 2.

but God only which made the
Emperor; and Chrysostome
saith, *parem nullum super
terram habet*, He hath no
equal on Earth. And Gre-
gory Bishop of Rome him-
self affirmeth, that Power
is given to Princes from
Heaven, not only over
Souldiers, but Priests also;
and therefore it is evident
that the Pope hath no Au-
thority over Kings and
Princes: nor to kill those
they call Heretick; for that
Doctrin which they
teach is contrary to
Christs Doctrin, as we
may read in St. Luke.

Luke 9. 35.
36.

Because the Samaritans
would not receive Jesus
Christ his Disciples James
and

and John seeing this, said, Lord wilt thou that we command Fire to come down from Heaven, and consume them; but Christ turned and rebuked them, and said, ye know not what manner of Spirit ye are of, for the Son of man is not come to destroy mens Lives, but to save them. It is certain that all Papists are not in that Opinion; some of them are very good, and I know some who would start, if they should hear such a Doctrine; but yet it is clear that this Doctrine is taught and practised amongst them. Their several Plots here in England, their Masacres in Ire.

Ireland, France and other Countries, as we may read in History, and their proper words as they are written here, prove it evidently.

Decret. Con.
Lateran.
sub. Inn. pap.
celeb. cap. 3.

Si verò Dominus temporalis requisitus & monitus ab Ecclesia, terram suam purgare neglexerit ab hac Here- tica fæditate, per Metro- politanum Excommunicatio- nis vinculo Innodetur, & si satisfacere contempserit, ex tunc vasallos ab ejus fide- litate denuntiet absolutos, & Terram exponat Catholicis occupandam; That is, if a Prince being admonished and required by the Church, shall refuse to purge his Country of that foul Heresie, let him be
Ex-

proved Heretick.

51

Excommunicated by the Bishop; and if he refuseth to give satisfaction, from that time let him pronounce his Subjects discharged of their Allegiance, and expose his Country to be possessed by the Catholicks.

And in the following words great Indulgences and Privileges are granted to them which shall endeavour to destroy those they call Hereticks. *Catholici, qui crucis assumpta Charactere, ad Hereticorum exterminium se accinxerint, illa gaudeant indulgentia, illoque Privilegio sint muniti, quod accedentibus in Terræ Sanctæ subsidium conceditur.* Let the Catholicks,
who

who taking the sign of the Cross, shall attempt to root out the Hereticks, rejoyce in that Indulgence, and be defended with that Priviledge, which is granted to them who go to the Aid of the Holy Land.

Therefore I conclude that the Pope hath no power to depose Kings and Princes, nor to kill those that he calls heretick, and that the Roman Church addeth to the Word of God, and thinketh above that which is written, and therefore she is heretick. And if according to their Doctrine, those which are heretick may be killed lawfully,
and

and their Land possessed by the Catholicks, they being themselves heretick, as it is proved clearly, I let to the Reader to draw the Conclusion.

6ly, Jesus Christ being about to leave the World, and his Disciples afflicting themselves, he doth not comfort them, by saying I leave you my Body, under the Species of Bread and Wine, but he tells them, *The poor always* Iohn 12. 8.
ye have with you, but me ye have not always; I came 16. 28.
forth from the Father, and am come into the World; again I leave the World, and go to the Father. He tells them that his Father

ther will protect them, and send them his Holy Spirit, and that he is going to prepare them a place in Heaven. He tells them of his Intercession, and of his Second coming, and *that the Heaven must*
Act. 3. 21. receive him, until the time of the restitution of all things. By these words it appeareth clearly that it is contrary to the holy Scripture, to say, that the Body of Jesus Christ is yet upon Earth ; yet the *Roman Church* believes that Christs Body is still upon Earth in several places, therefore she addeth to the word of God, and thinketh above that which

which is written, therefore she is Heretick.

I know what the Church of *Rome* saith for the Proof of her Belief; her principal Argument is this; *Christ took Bread and* Mat. 26. 26 *gave thanks, and said, Take ye and eat, this is my Body, which is broken for you.* Jesus Christ saith the *Roman* Church, is true: He hath said in giving the Bread, *this is my Body*, therefore this Bread ought to be changed into the true Body of Jesus Christ; and to shew (she saith) that it is not the Figure of Jesus Christ, and these words, *this is my Body*, are not Metaphorical (as the

the Protestant Church believeth) because he said, *which is broken for you*; now it is not the Figure of Jesus Christ, which was broken for us, but the true Body.

To which I answer, it is certain that Jesus Christ is true, and though he said, *This is my Body which is broken for you*, and that it was the true Body of Jesus Christ which was broken for us, and not the Figure; that doth not hinder these words from being Metaphorical: And to let you see clearly, observe my Reason. *This is my Body which is broken for you*, (is) that is to say, *fig-*

signifieth or representeth, as you may see in several other passages of the Scripture, as for example in this ; *the Rock was Christ*, where this word (*was*) means *did signifie or represent*. Which is broken for you, the Relative (*which*) doth not serve to shew the Transubstantiation, or that the Bread is changed into the true Body of Jesus Christ, because it is related to the word (*Body*) and not to the proposition *This is my Body* ; it hath relation to the Attribute, and not to the Subject ; that which, according to Cardinal Cajetan, hindereth not this Proposition to

D

be

be Metaphorical, no more than this, *the Rock was Christ*; for if the Evangelist had added, which was crucified, or which was raised again; as the Relative, (*which*) would not hinder this Proposition from being Metaphorical; likewise these words, *which is broken for you*, hinder not the other Proposition, to be Improper or Metaphorical.

Mark that his Body was not broken before he Suffered. How did he say then, *which is broken*, before it was broken? there is no sense of it but this; the Bread was broken, and signified that his Body should

should be broken ; now as the breaking of the Bread, did signifie the breaking of his Body, so the Bread must signifie his Body : But as his Body was not broken indeed, when the Bread was broken, so the Bread could not be his Body indeed, for then his Body should have been broken, when the Bread was broken. If, because Christ saith, *This is my Body, this is my Blood*, they will have these words to be expounded Literally ; why then do they not expound the other words of Christ Literally also, as concerning the Cup ? for the

Text saith that he took the Cup, and said, *This is my Blood*. I am sure they will not say that the Cup was the Blood of Christ, (as the words be) but they will grant a Figure in those words, namely *Continens pro Contento*, that by the Cup is meant the Wine in it; if then they will admit a Figure in this, why may not there be a Figure in the other? namely, *Signatum pro Signo*, that these words, *this is my Body* should be understood thus, the Bread is a Sign of my Body.

I may prove as well that Christ is a Door, because he saith, *I am a Door*

Door; or a Vine, because
 he saith, *I am a Vine*; for
 his sayings are alike; Fi-
 gurative speeches must
 not be construed Lite-
 rally: Now that they
 may see, that not we on-
 ly say it is Bread and Wine *Verse. 27.*
 after Consecration, Christ *Mark. 14.*
 himself doth call it Bread *25.*
 and Wine after he had
 given it as he did before;
 and in *Mark* he says, *I*
will Drink no more of the
Fruit of the Vine: Here
 Christ saith, that it was
 the Fruit of the Vine,
 which he drank, but his
 Blood is not the Fruit of
 the Vine, therefore Wine
 was his Drink, and not
 Blood; Therefore after

Consecration, Wine was still Wine. And St. Paul saith plainly and expressly, *that the Communicant doth*
 1 Cor. 11, *eat Bread, ergo,* it remain-
 26, 27, 28. *eth Bread* after the words of Consecration: For if it were Transubstantiated into the Body of Christ, then were there no Bread to eat, but the Body of Christ is the thing that should be eaten, and so it should not be called Bread.

What I say, may be seen again by these words of Jesus Christ, when he said *that he was the Bread of Life, and that all which would live, must eat him*; his Disciples murmured untill he expounded his words

Ephes. 3.
17.

words, and how did he
expound them? thus, *He
that cometh unto me hath
eaten, and he that believ-
eth in me hath drunk.* Af-
ter, when he instituted
this Sacrament in like
words, they murmured
not, which they would
as before, if he had not
resolved them before, that
to eat his Body and to
drink his Blood, was no-
thing but to come to him,
and believe in him: Af-
ter he had said so, they
murmured not, because
they did see some rea-
son in it. And as it is
plainly said, *this is my Bo-* John 6.63.
dy, so it is plainly said,
these words are Spirit, that

is they must be understood Spiritually, and not Literally; so saith *Austin*,
Believe and thou hast eaten.

August.

It was Christs manner to teach by Similitudes, and Figures, shewing one thing by another. For example, Christ calleth the Lamb the Passover, in place whereof this Sacrament succeeded, and therefore presently after they had eaten the Passover, Christ Instituted this Sacrament to be used for it; Christ, I say, called the Lamb the Passover, and yet the Passover was this, an Angel passed over the houses of the *Israelites*, and struck the *Ægyptians*; this

this was not a Lamb, and yet because a Lamb was a Sign of this Passover, as the Bread and Wine is of Christs Body, therefore Christ called the Lamb the Passover, as he called the Bread and Wine his Body. That may be seen again in Circumcision, Baptisme, and the Cup. For Circumcision is called the Covenant, and yet Circumcision was nothing but the cutting away of a skin; and the Covenant is this, *In Abrahams seed all Nations shall be blessed, I will be their God, and they shall be my people, I will defend and save them, and they shall serve and worship*

me. This is not Circumcision, and yet as though Circumcision were the Covenant it self, it is called the Covenant, because it signifieth the Covenant; so Bread and Wine are called Christs Body, because they signifie Christs Body.

Baptisme is called Regeneration, and yet Baptism *is a dipping our Bodies in water*, and Regeneration is the renewing of the mind to the Image wherein it was created. This is not Baptism, and yet as though Baptism were Regeneration it self, it is called Regeneration; because it signifieth Regeneration.

neration ; so the Bread and Wine are called Christs Body and Blood, because they signifie them.

And the Cup is called the New Testament, and yet the Cup is but a piece of Metal, filled with Wine, and the New Testament is, *he which Believes in the Son of God shall be saved.* This is not a Cup, and yet as though the Cup were the New Testament it self, it is called the New Testament ; so the Bread and Wine are called Christs Body and Blood, because they signifie Christs Body and Blood.

And this Doctrine of
ours

ours may be confirmed, because every Sacrament was called by the thing which it signified, and yet never any Sacrament was taken for the thing it self; what reason have they then to take this Sacrament for the thing it self, more than all the rest? It is the consent of all Writers, that a Sacrament is a Sign, therefore not the thing signified no more than the Bush at the Door, is the Wine in the Cellar.

But what then, will the Papists say, is there nothing in the Sacrament but Bread and Wine? Nay, we say not that the Sacrament is nothing but

but a bare Sign, or that we receive no more than that you see ; for Christ faith that it is *his Body*, and *Paul* faith, that it is the *Communion of Christs Body and Blood* : Therefore there is more in Sacramental Bread than in common Bread ; though the nature be not changed, yet the use is changed ; it doth not only serve the Body as it did before, but also it bringeth a Bread with it which nourisheth the soul ; for as sure we receive Bread, so sure we receive Christ. And you may see this by this Similitude ; Thou hast an Obligation in thy hand, and I ask

ask thee what hast thou there? and thou sayst, I have here an hundred Pounds; why, say I, there is nothing but Paper, Ink and Wax. Oh, but by this, sayst thou, I will recover an hundred Pounds, and that is as good. So this is as good, that under these Signs you receive the vertue of Christs Body and Blood by Faith, as if you did eat his Body, and drink his Blood indeed.

7th. This Doctrine of Transubstantion is also contrary to the Senses, to Reason and to the Holy Fathers.

When the Church of *Rome* would oblige me to
be

believe that what my Senses behold, is not Bread nor Wine, but the true Body and Blood of Jesus Christ, it is clear that it is contrary to them, since they are sensible of the contrary; for my eyes see them to be Bread and Wine; I smell Bread and Wine; I taste Bread and Wine; and my hands feel Bread and Wine.

They confess with us that it is contrary to the Senses, but that this Mystery ought not to be measured by the Senses, and that Jesus Christ being true, and having taken Bread and Wine, saying, this is my Body, and this

is my Blood; this Bread and Wine must be changed into his Body and Blood: that indeed it is contrary to the Senses, but they ought not to be Judges in the Mysteries of Faith.

Luk. 24.
32.

I answer that Jesus Christ made use of the Senses to prove to his Apostles, that he was not a Spirit; but a Body, when he saith to them, *handle me and see, for a Spirit hath not flesh and bones as ye see me have*; and if the Fathers disputing against the *Marcionites* and *Eutichians*, the former of which believed that Jesus Christ had not a true body, but

but only the appearance ;
and the latter, that the
substance of his body was
changed into the God-
head, after his Resurrecti-
on : they made use of the
same words of Jesus
Christ, *handle me and see,*
for a Spirit hath no flesh
and bones as ye see me have.
To prove the falsity of
their belief, I may, after
their example, make use
of my Senses in the Sacra-
ment of the Eucharist, and
say, to let the Church of
Rome know, that what
they believe to be the true
Body and Blood of Jesus
Christ, is truly Bread and
Wine, *handle and see.*

They say besides that,
the

the reason why Christs Body is not seen in the Sacrament, it is because he is there miraculoufly, and that there is a Miracle in the Sacrament; whereunto I answer, that if the Bread be turned into the very Body of Christ, by a miracle, then should it appear visibly so: for the nature of every Miracle is to be visible to the outward eye and Senses, as when Christ turned Water into Wine; it was visibly Wine; when *Moses's* Rod was turned into a Serpent, it was visibly a Serpent; and so if the Bread be turned into the very Body of Christ, it is
visibly

visibly a body, if they will hold a miracle therein.

But *Austin* answereth there is no miracle in the Sacrament, saying thus, *Hono-*

rem tanquam Religiosa pos- Aug. tom.
3. de trin.
l. 8. c. 12.

sunt habere, stuporem tan-
quam Mira non possunt:
the Sacraments may have
honour as things Religious,
but are not to be admired as
Miracles.

8ly, It is also contrary to reason, first because it supposes the same body in several places at one time; a body may be considered objectively at one time in several places, but that it should be physically or substantially in many places at one time altogether,

ther, as the Church of *Rome* would have, which saith and obligeth to believe, that the Body of Jesus Christ is substantially in Heaven, and Earth, and in every place, where the Priest pleaseth to Consecrate, or pronounce these words, *This is my Body, this is my Blood*; and in every part of the Consecrated Bread; so that if you divide it into a thousand parts, it is there in every part wholly: it is that which is contrary to reason, because according to reason, a body of six foot in dimension, cannot occupy no more place, than the circumference of
six

six foot; and though it may be successively in several places, yet it cannot at the same time.

And these words of *Peter*, whom the Heaven *Act. 3. 22.* must receive until the times of restitution of all things prove my sayings evidently. For if his Body be in Heaven, and that he hath a true Body (as all men know he hath) how can it be that it should be both in Heaven and in Earth, as touching his Body, at one time? for though he have a glorified Body, yet he retaineth the nature and property of a true Body still, which can be but in one place at once

Aug. in
Joan.
tract. 3.

once, and so saith *Austin*,
Corpus Domini in quo re-
surrexit, uno tantum loco
esse potest; The Body of the
Lord wherein he rose again,
can be but in one place only.

Secondly, It is against
reason, because it maketh
Accidents exist without
any Subject; it is the na-
ture of Accidents to be
joyned to their Subject: as
for example, it is the na-
ture of the whiteness of
a stone to be joyned to the
stone; so that if you de-
stroy the nature or sub-
stance of the stone, you
must of necessity destroy
its whiteness, and other
its Accidents, and accord-
ing to the opinion of
mo-

modern Philosophers, who say that Accidents are nothing else than matter modified, that is to say, as it is disposed to this or that fashion, it followeth that Matter cannot be destroyed without its Accidents being destroyed likewise with it. It is the opinion of *Ireneus*, who *Ireneus.* saith, *that we cannot consider water, without its humidity, nor fire without heat, nor a stone without hardness; these things being so united, that the one cannot be without the other, but that they must exist together.* And the Church of Rome teacheth the contrary, for in their mystery of
of

of Transubstantiation, they put the Accidents without any Subject; they put colour and quantity without matter, smell and taste without substance; hardness and humidity without there being any thing that is hard and moist, which I may very well say or affirm is contrary to reason.

Ninthly, Likewise it is contrary to the holy Fathers; they say that the Eucharist Consecrated is Bread, such as we eat and which satisfieth the Belly.

Theod. dial.
2.

Theodoret saith, Neque enim signa mystica post sanctificationem recedunt à natura

*tura sua, manent enim in
priori substantia, figura &
forma, & videri & tangi
possint sicut prius, that is,
The mystical signs after con-
secration do not depart from
their nature, for they abide
still in their former sub-
stance, figure and form, and
may be both seen and felt as
before.*

The same Theodoret Theod. dial.
saith, that Jesus Christ ^{1.}
hath honoured the visible
Symbols with the name of his
Body and Blood, not in
changing their nature, but in
adding grace to it.

Chrysostome saith that Chrysost. e-
pist. ad Ca-
sarium.
the mystical Symbols do
not lose their proper na-
ture, but remain in their

E first

first substance, as the Body of Christ hath preserved the true substance of a Body, when it was glorified.

Pope Gel.
in lib. de
duab. nat.
adversus.
Nest. &
Eutich.

And Pope *Gelasius* saith, that the Consecrated Bread is honored with the name of the Body of the Lord, and yet the nature of Bread remaineth in it; *non desinit, inquit, substantia vel natura Panis & Vini: & certe, Imago & similitudo Corporis & Sanguinis Christi in actione misteriorum Corporis Christi Celebratur.* The substance, saith he, or nature of Bread and Wine doth not cease, and verily there is the Image and Similitude of the Body

Body and Blood of Christ celebrated in the action of the mysteries of the Body of Christ.

Origines saith thus, the Bread that is sanctified with the word of God, as touching the material substance thereof, goeth into the belly, and forth again like other meats. *Origines in Mat. 15.*

Chrysostome writing to the people of Antioch, saith, God giveth us things spiritual under things visible and natural; and again. Being sanctified, it is delivered from the name of Bread, and is exalted to the name of the Lords Body, although the nature of the Bread still remaineth. *Chrysost. to the people of Ant. in Hom. 6.*

*Justin Bi-
shop of
Lions and
Martyr.*

*Justin Martyr Bishop of
Lion saith, that our flesh is
nourished with the Cup,
which is the Blood of Christ,
and is increased with the
Bread which is the Body of
Christ. This passage de-
stroyeth those of the Ro-
man Church, who be-
cause they believe that the
Bread and Wine are
changed into the Body
and Blood of Christ, are
compelled to say that our
Body is not nourished with
the Bread and Wine but
with their Accidents, or
by some Substance that
God createth.*

*Tert. lib. 4.
adv. Mart.
c. 40.*

*Tertullian saith, Jesus
Christ took the Bread, and
giving it to his Disciples
made*

made it his Body, saying this is my Body, that is to say, (saith Tert.) the figure of my Body.

And Austin saith, Non Aug. Con. dubitavit dominus dicere, Adam. hoc est Corpus meum, cum daret signum Corporis sui. The Lord doubted not to say, this is my Body, when he gave but the sign of his body.

Christi miranda patientia Idem in Psal 8. adhibuit Judam ad convivium, in quo Corporis & Sanguinis sui figuram discipulis tradidit. The admirable patience of Christ, (saith Austin) admitted Judas to the banquet, wherein he delivered to his Disciples the figure of his Body and Blood. Idem Epist. ad Bonif.

He saith that the Sacra-

ments are called by the name of the things they represent.

The Sacrament then of the Lords Supper may be taken either conjunctively with what it represents, and in this sense it is said to be the Body and Blood of Christ; or separately from the things which it signifieth, and in this sense, it is the type, the symbole, or figure of the Body and Blood of Jesus Christ: and that is to be seen in the affairs of the World, where we say the letters which are brought, wherein is contained the pardon, which the King giveth to a Criminal.

minal, are the Kings pardon.

Baronius saith, that *Theodore* Bishop of *Rome*, for the Condemnation of *Pyrrus*, and the Council held at *Constantinople* for the Condemnation of *Photius*, took the Consecrated Cup, and poured ink into it, and having dipped their Pens into these two mixt liquors, they subscribed the Depositions of these men. If they had believed that the consecrated Wine was the blood of *Jesus Christ*, as now the Church of *Rome* believeth, is it credible that they would have mixt ink with it, and dipped their Pens with it?

Baron. an.

648. n. 15.

an. 868. n.

3.

no, it is not to be believed, for the Church of *Rome* would not do so now, but would believe they should commit an horrible Sacrilege.

That which confirms all that I am about to alledge from the Fathers against the pretended mystery of Transubstantiation, is, that when they disputed against Idolaters, they confuted them with these words; *Why do ye adore what your hands have made, and which hath neither speech, nor motion, and which is subject to fire, and to corruption, and to be stolen away by Thieves? If at that time, they had be-*
lieved.

lieved that Jesus Christ had been under the Accidents of Bread and Wine, and if the fathers had taught that Doctrine, it is most certain the Idolaters would have retorted their argument, and have said, that the God which they adored in the Bread was a work of their own hands, which hath neither speech, nor motion, but was subject to corruption, to fire, and to be stolen away; but we do not find they made such an Answer. Therefore it is a sign that this Doctrine was not taught by the Fathers but was contrary to them. Moreover

if they had believed Transubstantiation, that is to say, the changing of the Bread and Wine into the true Body and Blood of Jesus Christ, they would not have failed to instruct us that a body is under a point, that it hath Accidents without any subject; that it is after the manner of a Spirit; they would have taught us what nourishes our bodies in the receiving of the Sacrament, and from whence come the worms which are ingendred in the Bread; they would have told us what kind of action it is which maketh Christ exist under the Species of Bread

Bread and Wine; whether it was a *Reproduction*, or *Adduction*, or *Ubification*?

I say they would have taught us all these things, since the Church of *Rome*, giveth now a particular Instruction in it: now since they were as wise and learned, as the present Doctors of the Church of *Rome* now, and since they said nothing of it, it is a mark that this Doctrine was contrary to their opinion.

And when they disputed against the *Marcionites* and *Eutichians* the former of which believed that Jesus Christ had not a true Body, but only
an

The Roman Church

Luk. 24.
39.

an appearance ; and the latter that the substance of his body was changed into the Godhead after his Resurrection ; they alledged these words of our Lord, *Handle me and see, for a Spirit hath no flesh and bones as ye see me have.* If they had believed that in the Lords Supper the Accidents had continued without the substance of Bread and Wine (as the present Church of Rome believes) the *Marcionites* would not have failed to alledge this example to prove that the senses perceived in Jesus Christ an appearance of a body without reallity, as they did

proved Heretick.

93

did see in the Lords Supper an appearance of Bread and Wine when they were not really there. But so it is that they did never alledge such an example ; therefore I may truly say that this was not the belief of those times, and that it was contrary to the opinion of the ancient Fathers.

And to shew you the right Father of Transubstantiation, it was one of the dreams of *Innocentius* the third in the year of our Lord 1215. So many years passed before Transubstantiation was named, and then a Pope set it first on foot ; so it came out of
Rome,

Rome, and for want of Scriptures hath been defended with Fire and Sword.

You see then that the Doctrine of Transubstantiation is contrary to the holy Scriptures; and since notwithstanding the Roman Church doth believe it, it is evident they add to the word of God, and think above that which is written, and therefore they are Heretick.

The Roman Church doth not only think above that which is written, and add to the word of God; but also diminisheth from it, as I will shew you evidently.

1 Cor. 14.
7. 8. 9.
etc.

First,

First the Apostle of the Gentiles will not only have us to speak in the Church with a known tongue; but also he sheweth the confusion of them which speak in an unknown. Except Pipe or Harp, saith he, give distinction in the sound, how shall it be known what is piped or harped? if the Trumpet giveth an uncertain sound, who shall prepare himself to the Battle? So likewise you, except ye utter by the tongue words easie to be understood, how shall it be known what is spoken? for ye shall speak into the air. I thank my God, saith he, I speak with tongues more than you all, yet in
the

the Church I had rather speak five words with my understanding, that by my voice I might teach others also, then ten thousand words in an unknown tongue. And the Roman Church must not say St. Paul thereby speaketh concerning Sermons, and consequently doth not speak against her, because she preacheth in known tongue, for St. Paul speaketh concerning Prayers, Psalms, and Thanksgivings. If I pray, saith, he in an unknown tongue, my spirit prayeth, but my understanding is unfruitful. What is it then? I will pray with the spirit, and I will pray with the understanding also; I will sing

v. 14. 15.
16.

sing with the Spirit, and I will sing with the understanding also; else when thou shalt bless with the Spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest? And notwithstanding this ordinance of Paul and the confusion of them which go against it, as it is declared by the comparisons of the Pipe, Harp, and Trumpet, the Roman Church prayeth, singeth, and giveth thanks in an unknown tongue: and though in the Primitive Church the Blessings and other common Prayers

Gretzer.
def. cap. 16.
lib. 2.

ers were performed in the vulgar tongue, & *lingua auditoribus non ignota omnia peragebantur, & consuetudo ita ferebat ut tota Ecclesia simul psalleret*, all things were dispatcht in a language not unknown to the people, and the custom, was that the whole Church did sing together. And a multitude of their Authors acknowledge, that the publick prayers in the first age were in a tongue, that the people understood. And though *Austin* saith, *Deus vult ut quod canamus, intelligamus, & humana ratione, non quasi avium voce canamus*; God requires that we understand what we sing, like men

en-

*endued with reason, and not
chatter like birds.*

Nevertheless, when the
Bishops of Rome had
mounted themselves to an
eminent degree of gran-
deur in the world, then
nothing would serve their
turns, but they must be
giving Laws, and pre-
scribing Rules, though ne-
ver so irregular and unrea-
sonable; and as Conquerors
usually bring in, and of-
tentimes impose their own
language, on those they
have subdued, and intied
for their Slaves; so the
Popes made it their busi-
ness to plant their Roman
Rites, Ceremonies and
Language in what other
Church-

Churches they could, that the same might afterwards serve as an argument of their Jurisdiction, and the others dependence.

It is then manifest the Roman Church diminisheth from the Word of God, and thinketh above that which is written.

Secondly, St. Paul writes
Coloff. 2. 16. to the Colossians, Let no man judge you in meat or drink ;
1 Cor. 10. and to the Corinthians,
24. 25. 27. Whatsoever is sold in the Shambles, that eat, asking no question for conscience sake: if any of them that believe not, bid you to a feast, and ye be disposed to go, whatsoever is set before you, eat, asking no question for conscience sake ;
 and

and writing to *Timothy*, he ^{1 Timot. 4.}
 saith, every creature of God ^{4.}
 is good, and nothing to be
 refused, if it be received with
 thanksgiving. And con-
 cerning Marriage, he saith,
 Have we not power to lead a-
 bout a Sister, a Wife, as well
 as other Apostles, and as the
 Brethren of the Lord and
 Cephas. And a Bishop can ^{1 Timot. 3.}
 be the husband of one wife,
 and in the thirteenth to
 the Hebrews, Marriage is
 honourable in all, and the bed
 undefiled; but Whoremou- ^{Hebr. 13 4.}
 gers, and Adulterers God
 will judge; and writting to
Timothy, he saith, forbid- ^{1 Timot. 4.}
 ding to marry, and com- ^{3. 6.}
 manding to abstain from
 meats, is a Doctrine of De-
 vils

vils ; if thou puttest brethren in remembrance of those things, thou shalt be a good Minister of Jesus Christ nourished up in the words of faith, and of good Doctrine, whereunto thou hast attained. And Jesus Christ himself honoureth so much the marriage of the Priests, that he chooseth the Son of the high Priest, Zacharias, to be his forerunner. Because of fornication, saith Paul let everyman have his own wife ; that is, whoever hath not the gift of continency, whether Clergy or Lay-man ; so saith Chrysost. hom. 19. upon these words. And the Roman Church commandeth to abstain

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stain from meat in certain
time and days, and all
Bishops and Priests to mar-
ry; and in the Council of
Nice, of which the Eccle-
siastical Historian *Socrates*
lib. I. c. 11. writes thus.
It pleased some of the Bi-
shops to bring in a *New*
Law into the Church, that
those that were dedicated
to the holy Ministry, *viz.*
Bishops, Priests, or Elders,
and Deacons should not
sleep any longer with their
wives: But *Paphnutius* an
Egyptian Bishop, who had
one of his eyes pluckt out
formerly for the Testimo-
ny of Jesus, stood up in
opposition thereunto, cry-
ing out aloud, that they
should

should not impose so heavy a yoke, for the Marriage Bed was honourable, and Matrimony unpolluted, lest with too much preciseness they should rather hurt the Church ; for all men could not bear the exercise of Continency, and that accompanying with mans lawful wife, was not breach of chastity. Which prevailed so far, that the Council acquiescing in his opinion, only decreed that Clerks should not accompany with other women, besides their wives.

But *Gregory* the seventh by cruel decrees of Excommunication, deprived Ministers of their lawful wives,

Wives, and compelled the Clergy to the Vow of Continency ; and the Council of *Trent* forbids Marriage unto all those that are in Orders, and curseth those that say that they may marry. *Si quis dixerit Clericos in sacris Ordinibus constitutos, vel Regulares castitatem solemniter professos posse Matrimonium contrahere, contractumque validum esse, non obstante Lege Ecclesiastica vel Voto, & oppositum nihil aliud esse quam damnare Matrimonium, posseque omnes contrahere Matrimonium, qui non sentiunt se castitatis, etiamsi voverint, habere donum, Anathema sit.* It is then manifest the Ro-

*conc. trid.
Sess. 23.
Can. 11.*

man Church diminisheth from the Word of God, and thinketh above that which is written.

She forbiddeth also the reading of the holy Scriptures to the common People ; and in the Council of *conc. Trid. Trent*, it is written, if the reading of the holy Scripture, is permitted indifferently in a known Tongue amongst all People, it will be more hurtful than profitable. And so the *Roman* Church is wiser than *St. John*, which saith, *Search the Scriptures, for in them ye think ye have eternal life*; and wiser than *St. Paul*, who writing both to the Bishops, and all his Brethren,

thren, either Men or Women, either young or old, speakeſth thus: *I charge you* 1 Theſſ. 5. *by the Lord, that this Epistle* 27. *be read unto all holy Brethren*; and writing to the *Coloſſians*, he ſaith, *When* Coloff. 4. *this Epistle is read amongst* 16. *you, cauſe that it be read alſo in the Church of the Laodiceans, and that ye likewiſe read the Epistle from Laodicea.*

The People of *Berea* were highly commended that they ſearched the Scriptures, to ſee whether thoſe things were true or *no*, which *Paul* himſelf teacheth. For whoſoever he be, though he were an Angel from Heaven, if he

Gal. I. 8.

teach Matters contrary to the Doctrine of the holy and Canonical Scriptures, we are to hold him accursed, as the Apostle of Jesus Christ commandeth; and the Church of *Rome* forbiddeth them to the common People, saying, it is perilous, it causeth schisms, Sects, and Heresies, as if she were wiser than Christ, St. *John* and St. *Paul*.

Mat. 26.
27.

Thirdly, We read in St. *Matthew*, Christ took the Cup and gave it to them, saying, drink ye all of it; and the *Roman Church* will have no body to drink of the Cup but the Priests; thinking Jesus Christ spake to the Priests only, when he said,

said, *drink ye all of it.* But St. Paul writing to the *Corinthians*, amongst whom were more Laicks than Priests, sheweth the contrary, saying, *Let a man examine himself, and so let him eat of that Bread, and drink of that Cup.* And though in the general Council of *Constance*, the Roman Church doth confess this holy Sacrament was received in the primitive Church with the Bread and the Cup; yet in the general Council of *Trent* she speaketh thus : *If any man saith, that the Catholick Church had no just Reasons to give the Communion to the Laicks, and Clerks*

1 Cor. 28.

Conc. Conf.
Sess. 13.

Conc. Trid.
Sess. 21.

who do not say Mass, under the Accidents of Bread only, and that she erred in that, let him be Anathema.

Their Reasons why they took the Cup from them, are (say they) many Inconveniencies and several Absurdities. But besides, there is no Inconveniency; though there should be any, it ought not to be above the Commandment of Christ and *Paul*. Christ, the primitive Church, and the Apostles, were very wise and prudent; and seeing they have commanded and given the Sacrament with the Cup, the *Roman* Church ought to follow their example, and obey them.

them. If there were any Inconveniency, Jesus Christ, who is very wise, and the Apostles, should have remedied it; therefore since they have not forbidden the Cup, the *Roman* Church must not forbid it. And as well and by as good Authority may they take the Bread from the People likewise; and Pope *Gelasius* did decree that all they should be Excommunicated, which would receive but in one kind; therefore, as you may read in the beginning of this Treatise, since that Church is Heretick, which addeth to the Word of God, or diminisheth from it, or thinketh

*Comperimus
de Consecr.
Disp. 2.*

above that which is written; the Church of *Rome* taking away the Cup from the common People, and from the Clerks which are not Priests, it is clear that she diminisheth from the holy Scripture, since we are commanded to drink of the Cup; for, as it is said here above, Christ saith, *Drink ye all of it*; and St. Paul speaking indifferently unto all, says thus; *Let a man examine himself, and so let him eat of that Bread, and drink of that Cup*; and consequently it is manifest, that she is Heretick.

They say, the true Church of God here upon Earth is visible to the outward

ward eye, and was so always ; and so they tell us, that our Church is not the true Church of God, because it was not always visible to the outward eye ; for where was your Church (say they) before *Calvin, Luther,* and those that you call Reformators ?

To which I answer, That though the true Church of God here Militant upon Earth were always, yet she was not always visible to the outward eye ; pray let them tell me, where the Church was visible, when being gathered at *Jerusalem*, there arose a great Persecution against her, in so much as they were all scat-

Acts 8.1.

ter'd : for as it is said in the
Acts, *At that time there*
was persecution against the
Church that was at Jerusa-
lem, and they were all scatte-
red abroad throughout the
regions of Judea and Sama-
ria. Where was the
 Church of God visible
 when Jesus Christ was
 smitten, and all the rest
 were scattered and hid, as
 it is written in *Mark* ?
 Where was the Church
 visible in the time of *Elias*
 the Prophet, when he com-
 plained that he was left
 alone ? O Lord, said he, *they*
have forsaken thy Covenant,
they have destroyed thine
Altars, and slain thy Prophets
with the sword, and I am left
alone.

1 Kings
19. 11.

alone. By these words, *I am left alone*, every body may see that *Elias* knew not where was the true Church of God ; though as it is manifest by the Answer which God gave him, there were, besides him, seven thousand true worshippers of God yet remaining , which had not bowed their knee to *Baal*. The true Church of God then may be, though she is not visible to the outward eye. So was the Primitive Church, in the time of the Heathen Emperors ; so she was in the days of Queen *Mary* here in *England* ; so she was in the other Times, when she was persecuted by

by the *Romish* Popes ; and so she was before the days of *Calvin*, *Luther*, and all the other Reformators; she had her secret Meetings and Assemblies, though unknown to her Persecutors; there were in those days many true worshippers of God, which were not partakers of the Errors and Corruptions of the Church of *Rome*, and who had their secret Meetings amongst themselves , though they were unknown, though they were not visible to the *Papists*. And therefore they do not conclude well, when they hold stiffly that the Church of *England*, is not the true Church of God,

God, because before the days of *Calvin, Luther,* and other Reformators, she was not visible to their eyes; seeing I have proved clearly that a Church may be a true Church of God, though not visible to the outward eye.

They hold besides, their unwritten Traditions to be received with equal and like Authority, as the holy Scripture; and consequently, they hold the sacred Scripture to be imperfect, and not contain all things necessary to Salvation. That this is their Doctrine, may be seen in the *Council* Concil. *of Trent*, by these following Trid. 1. decret. words: *Nec non traditiones* 4. Sess. *ipsas,*

ipsas, tum ad fidem tum ad mores pertinentes, tanquam vel ore tenus, à Christo, vel à Spiritu Sancto dictitas, & continua successione in Ecclesia Catholica Conservatas, pari pietatis affectu ac reverentia suscipit ac veneratur. That is, *This general Council receiveth and honoureth with an equal piety and reverence the Traditions as well belonging to faith as manners, as they were dictated by the Holy Ghost, or by the very mouth of Christ, and kept in the Catholick Church by a continual Succession.* And again in this same Session, *Qui traditiones prædictas sciens & prudens contempserit, Anathema sit.* Whosoever know-

*knowing the said Traditions,
and shall purposely contemn
them, let him be Anathema.*

And Pope Leo the fourth,
saith thus, *He that receiv-
eth not without difference the
Popish Canons, as well as the
four Gospels, believeth not a-
right, nor holdeth the Catho-
lick Church effectually; and
so they do not hold the ho-
ly Scriptures to be perfect,
and to contain all things
necessary to Salvation,
which is against these
words of John, These things
are written that ye may be-
lieve, and that in believing
you may have life eternal.*

Contrary to St. Paul, who ^{2 Tim. 3.}
saith, *Thou hast known the* ^{15.}
holy Scriptures, which are
able

able to make thee wise unto
Salvation through Faith
which is in Christ Jesus.

Chrysol. in
Mat. 24.
Hom. 4.

And contrary to Chrysostom,
who saith, *Whatsoever is
requisite for our Salvation is
contained in the Scriptures :*

Idem in 2.
Thessal.

And in another place he
speaketh thus ; *All things
are clear and manifest in the
Scriptures ; and whatsoever
things are needful, are mani-
fest there.*

Therefore I conclude
thus, since, as saith *Irenaeus*,
l. 5. c. 17. *Heretici sunt qui
supra Scripturam sapiunt ;*
and since that Church is
Heretick which is obsti-
nate in her Errors ; and
since that Church is obsti-
nate in her Errors, which
refu-

refuseth to obey the holy Scripture in several points both of faith and practice ; and since that Church refuseth to obey the holy Scripture which addeth to the Word of God, and diminisheth from it , and thinketh above that which is written ; for God saith, *Ye shall not add unto the* Deut. 4. 2. *word which I command you, neither shall you diminish from it.* The Roman Church adding to the Word of God, and diminishing from it, and thinking above that which is written, (as I have prov'd clearly) it followeth that she refuseth to obey the divine and sacred Scriptures ; and consequently,
that

that she is obstinate in her Errors; and therefore that she is Heretick. I could say more, but I think this sufficient to prove what I did undertake in this small Treatise.

It is then with good reason I am gone out of that Communion; when I was amongst them, I dare say, both my Ignorance and Zeal were such these last few years, that the special Motives which induced me to enter into a Covent, being about 17 years old, was to Preach the Holy Gospel unto them that I did believe deceived, and to give the light of the Truth

Truth to the *Protestants*, which I thought to live amidst the darkness of Ignorance. I continued in that resolution about 11 years, and being ready to perform it, that which happened to *St. Paul*, almost happened unto me; for as he went unto the High-Priest, and desired Letters from him to *Damascus* to the Synagogues, that if he found any of this way, whether they were Men or Women, he might bring them bound unto *Jerusalem*; and as he came near *Damascus*, suddenly shined round about him a light from Heaven; he fell to the earth, and heard a voice say-

saying unto him, *Saul, Saul*, why persecutest thou me? it is hard for thee to kick against the pricks; and he trembling said, what wilt thou have me to do, O Lord? the Lord said unto him, Arise and go into the City, and it shall be told thee what thou must do: The men which were in journey with him, brought him into *Damascus*, he there received his sight by *Ananias*, and was filled with the Holy Ghost, and having lived certain days with the Disciples which were at *Damascus*, he Preached Christ, whom he did persecute, that he was the Son of God. And when I was
rea-

ready to ask and receive Letters to *Turky* or *England*, that I might bring unto the *Roman* Church those that I could find separated from her, whether they were Men or Women, and being ready to perform my resolution, I heard an inward voice saying unto me, Thy zeal is not just, those which thou wilt persecute, are the true Children of God; astonished by that voice which spoke to my heart, I answered, Lord, let me know the truth; and after I had several times instantly begged that favour from the Lord, his Divine Providence presented me two Books,

Books, *The Perpetuity of Faith*, written by one *Claude* Minister living at *Paris* ; and *Calvin's Institutions* ; and after I had examined , and compar'd these two Books with the holy Scripture, and discours'd some few days with the said *Claude*, Minister, I found that this inward voice which spoke to my Heart was true ; therefore leaving my first resolution I came into *England*, not that I might bring unto the *Roman* Church those that I should find separated from her , but that I might separate them, that I should find of that Communion.

I thank God , because he made me know the truth, and I will give him thanks as long as I live ; it is certain I am out of my Countrey , and separated from my Friends and Kindred ; it is, because they would not give

give me leave to serve God and worship Him according to his Will, and Commandments. I know they curse me, and call me Heretick and Excommunicated; but I had rather bear the Curse of men, than of God.

Whosoever, saith Christ, loveth Mat. 10.

Father or Mother, or Brethren, or 31.

Sister more than me, he is not worthy of me; such love better their Brethren than Christ, who, to please and humour them, keep not his Commandments. Christ

taught me not to be ashamed, nor to blush for the Gospel, and

whosoever shall deny him before Mat. 10.

men, he will deny him before his 33.

Father which is in Heaven: I will confess him before all men, and obey him, and suffer what he pleaseth for his sake; therefore I say, who shall separate me from the truth of the holy Scriptures?

shall tribulation, or distress, persecution,

secution or famine, or nakedness or peril, or sword? I hope that neither death nor life, nor Angels, nor Principalities, nor Powers, nor things present nor things to come, nor any other Creature, shall be able to separate me from the truth of the Holy Scriptures. I pray to my God to keep me *in that mind as long as I live*, Amen.

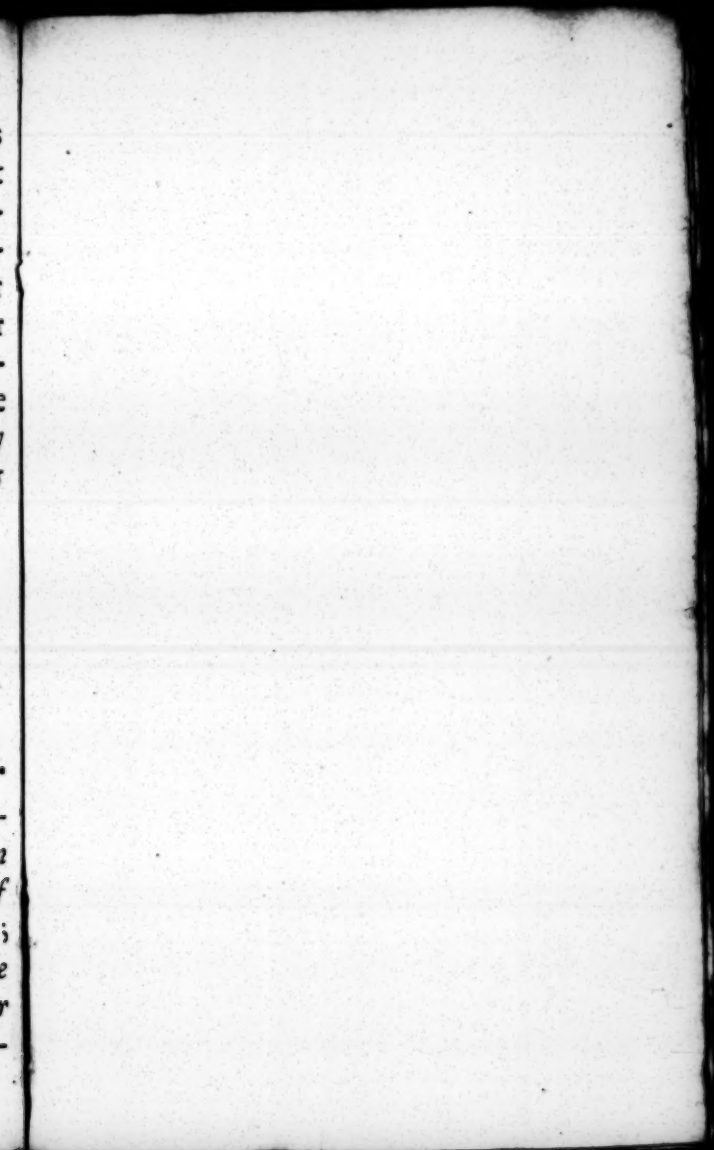
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20 Do saints hear?

22. § Purgatory

§ Deposing doctrine

38. 70. Position doctrine of the Lutherans

611.

72. 2. Use of the senses in this controversy.

80-5 Testimonies of the Fathers

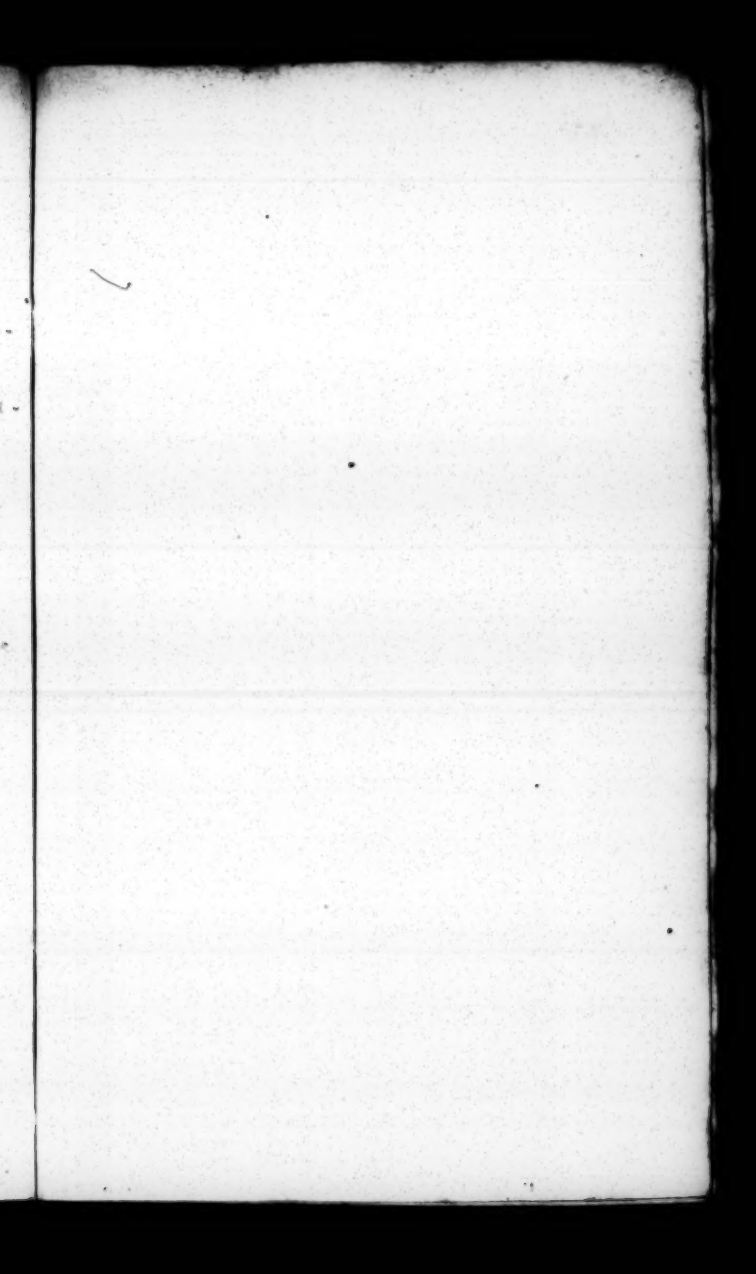
93-100. An unknown language

in the 16th century

x 112 Church notations visible

122 His Consent

125. How brought to Protestantism



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